

Contributions

THE LESSON OF A DYING CENTURY

D. C. MOOMAW

Standing today upon the lofty, rugged crest of time and casting our vision backward thru the dim and distant vistas of receding ages and generations, we note the departure into the shadows of an irrevocable past, of another century of the hoary traveler's fast accumulating age.

Since its fateful dawn—just a hundred years ago—how many millions of our kind have come from the dark depths of the unknown and have gone to the still darker shades of the unknown and the unknowable? At its dawn our country had just entered on its great mission of giving freedom to the King and Priest-ridden peoples of the world. Now she sits upon the highest throne of the terrestrial universe and dictates laws and treaties for the governments of mankind, not by the power of her armies, but by the grander force of high moral principles.

When the disciples of the world's greatest master were hurling invectives and diatribes from pulpit against pulpit—a crowd of carping, jarring, bickering sects—and intolerance of belief and practice filled men's hearts, and wounded, weeping love wandered forlorn and homeless.

Now a practical federation of the great organizations, embodied for the world's conversion, move in solid columns against the bulwarks of satan, and heathen lands will soon be ablaze with the glorious light of a universal gospel.

Then the doctrine of the divine right and divine birth of Kings to rule and peoples to obey made men automats fit for serfdom and degradation, and filled the earth with the hopeless miseries of poverty and lawlessness. Now Kings are known to come from common mortal flesh and blood, often the foul product of palace amours, and *vox populi, vox dei*, is the dictum that determines the right of man to rule over man.

Then the hoary customs of long past centuries prevailed in the homes and hearts and manners and habits and employments of the people. On the farms and in workshops, traveling by land and sea, in the trades and professions, in medicine and law, in science and art, the monotonous sound of the footsteps of past and passing generations marked the changeless temper and spirit of the people.

Now "old things are passing away and all things become new." Old methods of thought, and of action, old doctrines, old ideas and ideals have given place to the inspiration of progress, of evolution and revolution.

We pause a moment at the threshold of the opening century and ask the interesting, thrilling question: What will it bring mankind in in religion, in law, in science, in discovery, in invention, social, political, literary, and financial development?

Concluding from the achievement of the

century that is past, and continuing the momentum and force of development in its later decades, we have assured promise of a total revolution of all modern things. It will not be treading on the vocation of the ordained prophet to say that, ere it passes, the long dark, damning, destructive, desolating, destroying, reign and rule of satan will have given place to the beneficent scepter of God's immaculate Son.

The great movements in religion and government portend unmistakably the overturning of the present social, political, scientific and ethical systems.

The frightful ogre of human slavery has been swept into the abysmal depths where the wrecks of the decayed epochs have long been buried. Wars practically been displaced by arbitration, save now and then a nation suffers a spasm of blood-letting and murder, and wars against liberty and love and religion prevail.

It is the expiring struggles of the monster Moloch who has desolated the world with the sword and torch for a hundred generations.

We who are the actors upon the world's stage at the dawning of the 20th century must align ourselves with the saving, loving forces that God has ordained for the redemption of our races and the destruction of satan's power, and we must humbly and devoutly offer Him our hearts and hands in the great conflict that will place His incarnate Son on the universal throne of the world.

Let all of His children say amen, amen!

EASY WAY TO PAY SUBSCRIPTION

AN ASSIGNMENT.

A little circumstance occurred between our county editor and a subscriber who wrote the editor that he had made an assignment and could not pay him, when the editor referred to his books, he found he delinquent \$3 00 and felt sorry for him. Sometime afterward he was in church and was heard singing the familiar chorus, "Jesus Paid It All," so the editor says if he made the assignment to the Lord and he paid it all, he would give receipt in full and did so.

J. KURTZ.

UNDESERVED CREDIT

C. H. WETHERBE

One of the most impudent things that some impudent people do is to claim credit for the good results which providentially grow out of their mischievous conduct.

There are malicious agitators who attack certain people and organizations, and when the latter, in spite of the malicious ones, succeed admirably in their work, then the others will claim that such success would not have been attained, had it not been for their "stirring up things."

But they did not deserve the credit which they claim. It is a piece of impudent boasting; in fact it is nothing better than a plea for their devilry. The devil himself has, by his meanness, caused God's people to arouse themselves and accomplished much

more than they would have done without such opposition, yet the devil is not entitled to any credit for such results, altho he would like to have it. He worked thru the envy and prejudice of the Jews for the purpose of causing Christ's death, which was the salvation of the world, yet the devil deserves no credit whatever for the good which has resulted and is yet to result from that death.

Not long ago the editor of a certain paper took much credit to himself for certain good effects which came thru a great contest in behalf of religious, missionary and educational work, stating that there would not have been nearly so much accomplished, in work and in securing money for the work, were it not for such a contest. This is immense cheek, in view of the fact that this editor did all that he could to obstruct the good work and damage the workers.

It is very likely that more was accomplished by means of such opposition and meanness, than there would have been without it, but not by the good will of that editor and his allies. God does not bless those who oppose his cause and people, even tho vast good may come thru the opposition. His special blessing fall on those who work righteously and lovingly.

THE WORD OR THE SPIRIT

A. STEPHENS

Brother Gnagey :—In the EVANGELIST of Nov. 30, under the head, "A New Theory of Revivals," the Rev. H. Frank is criticised. Now while I do not wish to defend Mr. Frank, I believe he is right. You go on to say, "while we have no faith in the artificial excitement, etc. Nevertheless the Holy Spirit seizing the occasion, converts some sinners and saves some souls."

Now brethren let's not shift the responsibility onto the Holy Spirit. Where is the chapter and verse that teaches the Spirit ever converts. I know David says the law of the Lord converts, Psa. 19:7, and precepts quicken, Psa. 119:94, and Paul says the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death, Rom. 8:2, and Jas. 1:18, says of his own will begat he us with the word of truth. And I Pet. 1:23 says being born again, by the word of God. And Jesus says the seed is the word of God. Luke 8:11

Now if there is any Gospel for teaching that the Spirit ever converts, I would like to know it and I will preach it that way.

INTEMPERANCE

SAMUEL E. YEAGER

Intemperance not only destroys the health but it inflicts ruin upon the innocent and helpless, for it invades the family and social circle, and spreads woe and sorrow all around; it cuts down youth in all its vigor, manhood in its strength, and age in its weakness; it breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights parental hope, and brings down mourning age in sorrow to the grave; it